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THE CRISIS

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A RECORD OF THE DARKER RACES

Acting Editor: James W. Ivy
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Vol. 57, No. 2 **Whole Number 469**

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THE CRISIS was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. THE CRISIS is published monthly from October to July inclusive and bimonthly August-September by The Crisis Publishing Co., Inc., at 20 West 40th Street, New York 18, N. Y. Dr. Louis T. Wright, president; Walter White, secretary; and Mrs. Lillian A. Alexander, treasurer. The subscription price is $1.50 a year or 15 cents a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscription may be changed as often as desired, but both the old and new address must be given and three weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while THE CRISIS uses every care, it assumes no responsibility for their safety in transit. Reentered as second class matter July 22, 1949, at the post office at New York, N. Y. under the Act of March 3, 1879.

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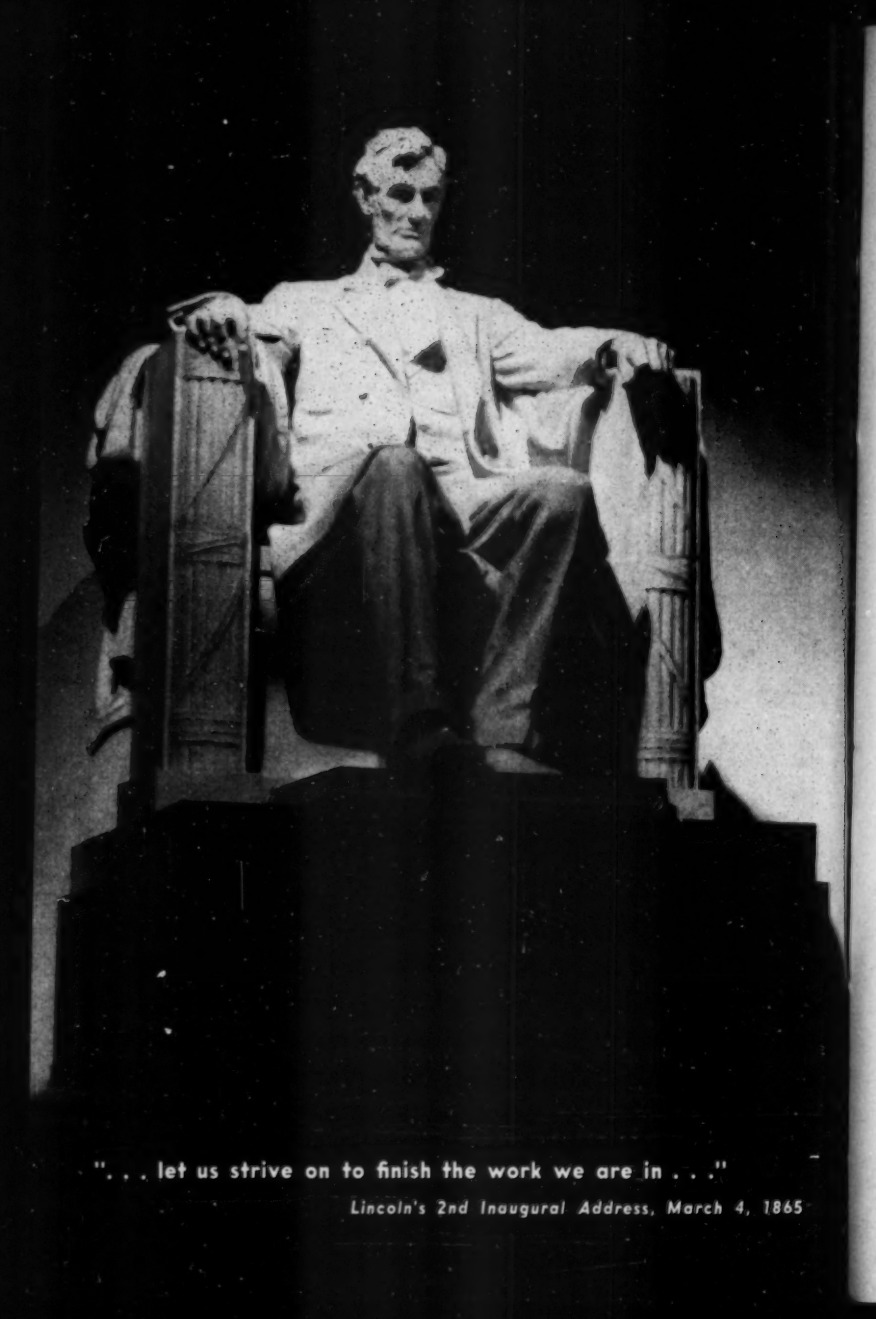

". . . let us strive on to finish the work we are in . . ."

Lincoln's 2nd Inaugural Address, March 4, 1865

■ This Westerner finds that the South's racial patterns are changing

What One Visitor Discovered in the South

By Otis W. Coan

HAVING lived on the edges of the South for a great part of my life, I early became acquainted with what are generally called southern attitudes and patterns. So during the school year of 1948-49, when I received a year's leave of absence from my teaching job in order to travel, I was interested in going through the South to see what was happening, particularly in the field of race relations.

I am not enough of a social scientist to feel that I can assess the amount of progress accurately, but after spending over five months in southern states during the past year, I am pleased to feel that progress during the last thirty years has been great. I feel that we are nearer to the time when we will quit talking about "race relations" and begin talking instead of human and social progress, of "what is best for our people (the people of our community) now."

OTIS W. COAN *lives and teaches in California.*

While I talked to people of all classes (except millionaires) and of all races, I think my casual contacts with a variety of white people from the lower and middle economic groups in a dozen southern states are indicative of a changing attitude.

Said one of my farmer friends in Texas, speaking of a cooperative meeting we had attended, "One of them men was just a ordinary colored man, but in the co-op movement everybody's alike. We don't pay no attention to a man's race or religion."

Thirty years ago this same farmer had refused to have anything to do with "niggers." He didn't even want them to live in his part of the state.

In Oklahoma I visited a cooperative hospital. Explained one of the doctors, "We serve Negroes when they come to us, just as we serve anyone else. No Negro has asked to join the cooperative, but when he does we'll admit him. People have objected to our Negro employees

living in this part of town, but we just didn't pay any attention to the protests. Now the people have quit talking."

AFFIRMATIVE ACTION

This kind of quiet affirmative action, it seems to me, is going on increasingly throughout the South.

In Missouri the driver of a school bus for white children said to me, "Truman's program of civil rights is no more than what's right. The Negroes are just people like we are. They should have the same rights." In Berea college, in Kentucky, I found various teachers criticizing the school administration for not challenging the state regulations segregating Negro teachers and students.

"We want to hire a Negro in social science," one of them said. "The teachers are ready to accept him, but the administration is too timid."

In Georgia I visited a cooperative community, and the coordinator said, "We intend to make this an interracial center as soon as we can. We'll probably begin by holding some sort of interracial camp in the summer. Later we'll have Negroes living on the place."

Also in Georgia I visited the offices of the Southern Regional Council and the Georgia Workers Educational Service. In these offices I met Negro men and women who were introduced to me with the titles "Mr." and "Mrs." This may seem a simple thing, to one who has lived outside the South, but it is breaking an old southern taboo, and in a city which is in the "heart" of the South.

I believe the South has a heart, to shift the connotation of the word slightly. I believe, to paraphrase Whitman, that the South has a heart "which means something more and something different than we've ever suspected." The change over the past thirty years has been slow, too slow to suit most of us. But during the next thirty years, I believe, the South is destined to produce the greatest liberal leaders we have ever had in America. Liberals in the South have had to develop fighting qualities not found elsewhere. So I repeat, in different words: if we keep democracy in America, the South is destined to furnish real leaders in the immediate future.

CRUMP DEFEATED

In Memphis an editor of the *Press Scimitar*, generally given great credit for the defeat of the Crump machine, asserted: "The beginning of our victory over Crump was a campaign we staged to get the Freedom Train to visit Memphis. We staged a 'letters-to-the-editor campaign' in the paper, with the slogan 'Let the people decide.' The people showed that overwhelmingly the white readers of the paper wanted the Freedom Train and that they had no objection to seeing it with Negroes also marching through at the same time. Incidentally they found out they didn't have to vote for Crump either, who had bitterly opposed our campaign. We won our real victory right there."

In Birmingham an Episcopal pastor argued: "The matter of interracial worship should be tried out in the courts, using the argument that the segregation laws are a violation of religious freedom. We are told here that it is against the law for members of the two races to sit to-

gether in the same audience. The law should be tested."

In Montgomery I heard a hot sermon against discrimination in a church which was entirely white. The preacher presented the old theme that anyone who was good enough for the Savior to die for was good enough to be treated as a brother now. I wondered how many years such sermons had been preached and to what avail. One interracial church, with even a few families as members, would surely be more convincing as argument. The sermon ended with the words, "Don't just speak for justice, but act as occasion demands." If church people acted on their professed beliefs, the Alabama jails wouldn't hold them all.

FARM GROUPS

The National Farm Labor Union certainly argued better. They were meeting farm groups in Alabama while I visited there, and black and white men sat down together and talked. Perhaps they believed in brotherhood in a way the churches did not.

In Florida a teacher I visited in Tampa told me of a group of caddies he had carried to town from the golf links. One of them had been a Negro boy. The other boys chattered volubly about what they'd do when they got home. They were all going to the pool, or to the beach, or somewhere for a good time. He was impressed by the silence of the Negro youngster.

He said to me: "As I drove along I thought, 'That boy hasn't any place to go. He just lives in one of those hot streets downtown.' Ever since that day I've thought about that boy. I can't think of anything worse than to be a little Negro boy in this town." Though this may sound like the old expression of sympathy from above, I think it was more. I think all the boys who rode in the car were merely boys to my friend, the teacher, and that he was genuinely distressed by his realization of a major social fact.

In North Carolina, where I spent more time than in any other southern state, I talked with more people and hence heard a greater variety of opinions in regard to Negro-white relations.

DISCUSSED PREJUDICES

I talked with a county superintendent of schools in a mountain county. One of the first questions he asked me about California was, "Tell me, do you have two races to contend with in your schools out there?" I assured him that we have all the races there are, but that the fact of race didn't seem to me to present any problem, since we tried to treat all students alike. He went on, "But don't the distinctive odor of the Nigra, when you get several of them in one room, bother you?"

"Well," he continued, "I have to visit these Nigra schools, of course, and sometimes when I get with a bunch of em in one ah those tiny rooms, I'm just almost overpowered. The smell is so bad."

I found that this man had been appointed to his job by the state political machine, and that he was eager to uphold what he believed to be the policy of the state.

Of voting he argued: "We have to control the Negro vote in some way.

In eastern North Carolina they'd run things if they were allowed to vote. They outnumber the whites in some counties." He smiled, "But we've worked it out quite well; they have to interpret the Constitution before the registrar of voters, and most of em can't do that."

In the same county, I talked with a leading business man, who said to me abruptly when talking of California, "Are niggers equal to whites out there?" He seemed to think that was the most important thing to learn about my state. A little later I countered with a question of my own, "Tell me about these Dixiecrats I've heard of. What do you think of them?"

His answer was expected: "Well, I voted for Thurmond maself. I think they're about right."

I believe these two men, the superintendent and the business man, were eager to talk about their prejudices, because they felt that they were on the losing side and that they needed to bolster up their beliefs. The business man had already lost his job as county farm agent, and the superintendent undoubtedly knew he would not fit in too well with the newly elected North Carolina government and its governor, who had promised to put a Negro on the state board of education.

MIDDLE-OF-THE-ROADERS

Middle-of-the-roaders were easy to find, people who kept on justifying the past (at least to snoopers from the West), yet were ready for some changes in the direction of more equal rights. Such a one would almost invariably apologize with: "People up north don't know what these southern Nigras are like. They can't be allowed to do all the things whites do. They are not ready for it."

But among school men in North Carolina, the words of a history teacher in a small mountain college seem to be more common: "We have some of the most extreme reactionaries here in the South that there are in the whole country. If they were to get a new thought, they'd die of pain. They have no intention of doing right by the Negro." Another in the same school said to me: "People have an unreasoning hatred of Negroes. Won't even let em vote. They didn't vote in the primaries here, either Democrat or Republican. A few were allowed to vote in the final election, and they voted about as the whites would. There wasn't any bloc voting."

A leading attorney of the town gave the commencement address in the college to the mid-year graduates. In his speech he made an out-and-out appeal to the students to practice democracy now, to go out and work for suffrage and all the ordinary privileges of citizenship for the Negro. I felt that the speech was well received by students and that many of them were ready, as was this young attorney, to work for changes in practice now.

The town's weekly paper, a Dixiecrat publication, only reported generalizations from the speech: "Attorney Blank urged the students to support democracy."

Before I left the town I talked with the college president, who said, "North Carolina is far ahead of

(*Continued on page* 126)

Playwrights' Company

HE STOPS THE SHOW—*This gamin-like youngster with the puckish smile is Herbert Coleman. When* 10*-year-old Herbert sings "Big Black Mole" in* Lost in the Stars (*The Music Box*) *he stops the show. The least that can be said for Herbert in this number is that if he were not there, he would be greatly missed.*

■ This interracial church develops real Christian fellowship

And Forbid Them Not

By Iris V. Owens

IN the heart of Cincinnati's West End, in a district sixty-five percent Negro, an interracial church is developing real fellowship in a city where separation is the rule and the tradition. The West Cincinnati-St. Barnabas church and Findlay Street Neighborhood House, a joint project of the Presbyterians and Episcopalians, is Cincinnati's proudest example of true community help through church activities. Much of its success is due to the selfless leadership of Rev. Maurice McCrackin, who believes that the church can lead the way to better human relations among all peoples.

Cincinnati's West End is what would be termed a changing neighborhood; that is, one which was white and into which Negroes have moved so that the neighborhood is now interracial. Since in the United States there are very few churches without the pattern of separation, what usually happens in such a neighborhood is that the churches are sold to Negroes and the white congregations move elsewhere. Of the approximately six and a half million Protestant Negroes in the United States less than one percent worship regularly in churches with Christians of other races. In communities where Negroes live in large numbers and form a substantial portion of the population they have their own churches. In changing neighborhoods where Negroes and whites live in the vicinity of a "white" church, Negro attendance and membership is almost invariably resisted. The West Cincinnati-St. Barnabas church is the exception to the rule.

One might ask why Negroes and whites *should* worship together. And one might receive as a repy, "Why not?." Certainly in a community

MRS. IRIS V. OWENS, *who is active in NAACP work, lives in Cincinnati, Ohio.*

INTERRACIAL *"brownie" group.*

where colored and white are living in the same streets, attending the same schools and theatres, and engaged in the same community projects, partial segregation and religious separation seem not only unnecessary, but ridiculous. As America becomes more truly a democracy many of the old social taboos are broken down. Children who attend the same public schools may as well attend the same church schools. The national pattern of racial segregation is more evident in our Christian churches than even in our public schools. So complete is the acceptance by many in the church of this segregative pattern that fellowship between white and colored Christians is usually awkward. While non-white persons are not absolutely barred by rule from so-called white congregations, the self-consciousness which their presence in the congregations of many churches arouses is such that it effectively bars them from freedom of worship and fellowship. To many sincere Christians this pattern of segregation is contrary to all that the Christian church teaches.

CAMPERS *at Camp Joy.*

SOCIAL CUSTOM

As one Christian put it, "If Jesus Christ were to return to earth today he would find that he couldn't possibly live as an American citizen according to the Christian way of life and stay out of trouble. If he were to go South he couldn't sit with a colored friend on a street car, eat with him in a restaurant, or see a movie with him. Even in most of our cities in the North friendship between Negroes and whites are hindered, even among the most conscientious, because of social custom. Where state laws are fair and equal, social taboos are stronger. How can you be a Christian today?"

However, despite social custom many Christians are accepting America's race problem as a challenge. They know that The Federal Council of Churches of Christ in America in 1946 renounced the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human bortherhood; they pledged that they would work for a non-segregated church and a non-segregated society. Out of this principle of human brotherhood has come the West Cincinnati-St. Barnabas church.

There were those who said that it

could not be done, that Negroes and whites could not worship together in the same church, play together at the same recreational center, camp together at the same summer camp. It was an impossibility, they said, and they were sure the people of the community would not cooperate. But the cynics were wrong, for the people who refused to recognize America's biggest social problem as a problem have proved that Negroes and whites can work and worship together as equals. From the very beginning they have had nothing but success. Two great factors contributing to this success are the excellence of their leadership and the fact that the church has a seven-day week program, working to serve all the people of the community. Today there are approximately 190 church members and a Sunday school enrollment of 175 children.

HOW IT STARTED

It all really began in August of 1945. The West Cincinnati Presbyterian Church and the St. Barnabas Episcopal Church, both in the West End of Cincinnati, joined together the better to serve their community. Since that time, worship services have been held at the former Presbyterian church, now called West Cincinnati-St. Barnabas, and the former Episcopal church was released for recreational purposes and renamed The Findlay Street Neighborhood House. Before the federation in an interracial neighborhood, the two white congregations were carrying on an almost completely segregated program. Their only mixed activities were in a city health clinic, sponsored by the health department, and a week day church-school which brought the children from a nearby public school where there is complete integration.

As the community became more and more mixed and white and colored worked together in school and community projects, it came to the place where the inconsistency of welcoming Negroes to every activity but church-school and church services at West Cincinnati-St. Barnabas became increasingly ridiculous. Negro and white children went to school together. They played together. Their parents faced the same community problems and worked together on community projects. Negroes were coming to Findlay Street Neighborhood House and taking advantage of its recreational advantages. No one was told he could not attend services at the church, but neither was Negro attendance encouraged. Though an occasional Negro would come to the worship services, and would be made welcome, Negroes were not asked to join.

CHILD WELCOMED

Then one day a little golden haired girl who had asked her Sunday church-school teacher if she could bring her friend to class with her arrived one day with her playmate, a colored child. The child was welcomed at once. Now the time had come for formulation of an over-all policy on race relations and Negro membership in the church. The church was a church of God. Its purpose was to teach the Christian way of life. As a result, a special committee from the governing board of the church was appointed to think

through an over-all policy as to race relations. The committee consulted with Presbytery and Diocese officials who confirmed local conclusions that a completely integrated program should be established in the entire project, including the church, Findlay Street Neighborhood House, and Camp Joy, a summer camp for boys and girls. Meetings of the Episcopal and Presbyterian congregations, who now worshipped together in one unified service, were called and the policy was interpreted. It was thus that the first Negro members were received into membership in the fall of 1947.

Even before this, however, the teaching of fellowship between the races had been going on at Neighborhood House, where the young people met for recreation. Under the leadership of Mr. McCrackin, with the help of T. T. Clement, program director, and Mrs. Charles Lee, head group worker in charge of activities, Findlay Street Neighborhood House became a true community recreational center. There are thirty-six different clubs and activities, starting with play periods for the little children, on through the juniors, intermediates, and seniors; including Brownies, boxing, craft clubs for boys and girls, and homemaking groups for mothers. There are even groups for the old people. Junior high and college age Westminster Fellowship groups meet Sunday evenings. There are junior and senior choirs. While the Community Chest contributes $10,000 annually toward the work of Neighborhood House, that contribution cannot begin to take care of the full needs of such an extensive project.

SUMMER CAMP

When summer rolls around all the children are ready and anxious to go to Camp Joy. It is located at Kroger Hills on Wooster Pike, about fifteen miles outside Cincinnati. During the summer, Camp Joy is sponsored for four twelve-day camp periods. Counsellors for the camp come from seven different colleges. For the first two years after the federation of the two churches, Camp Joy had an interracial staff but the children were segregated. Then in the spring of 1948 the program at camp was completely integrated so that for the first time there was no segregation of any kind. Last summer the camping was completely integrated with about an equal number of white and Negro children in attendance. It was thought by some that integration at camp would mean that many of the white children would cease to attend, but there was no trouble. Two white children dropped out, but the reason is not definitely known. Today, any child in the community from six to sixteen is eligible for camp, regardless of his creed or color.

The men and women who led this project proceeded on the grounds that not only were they teaching the Christian way of life but that they were helping Americans to be more truly democratic. Because they believed in what they were doing and felt that they were right in their conclusions, it was not difficult for them to get the co-operation of the people of the community. In order to bring the colored and white children and adults together to aid in establishing the project as interracial, youth groups were begun on a mixed basis.

One of the most successful was a Brownie Scout Troop, organized at Findlay Street Neighborhood House. White and Negro adults met through the Community Council at the Neighborhood House, where they talked over community problems. Two Negro members from the advisory board of the Neighborhood House were put on the governing board of the church and an entirely mixed staff was set up in the church, Neighborhood House, and at Camp Joy. Interested people, especially schooled in human relations, came from various suburbs of the city to join the church and to offer their services wherever needed. Additional people, Negro and white, joined the church, so that community support increased steadily. Thus human relations was taught directly and indirectly every day.

What the people of West Cincinnati-St. Barnabas have done, other churches in similar changing neighborhoods can do. Where there are many human needs to be met, it is easy to forget unimportant differences of skin coloring. There is a growing tendency among churchmen everywhere to take an active stand on the breaking down of racial prejudice, not only to talk "Christian" but to be Christian. Perhaps more churches in changing neighborhoods will take their situation as a challenge, not as a signal to sell the building to Negroes and go elsewhere.

As Mr. McCrackin put it, "The acceptance of our program in the local community and among interested and supporting Presbyterian and Episcopal congregations throughout the city has been a most heartening experience, proving what I am coming more and more to think, that where church or community leadership is forthright and takes the brotherhood pattern as right, and acts on this premise, there is a minimum of opposition."

DID YOU KNOW —

That the Republic of Palmares (1630-1695), a Negro state founded by Negro slaves in the seventeenth century in northeast Brazil, lasted for sixty-five years and fought off some ten expeditions sent to destroy it? Though called a republic, Palmares was actually a dictatorship patterned after African societies of the seventeenth century.

★ ★ ★

That one of Cuba's greatest contemporary painters is the mulatto Wilfredo Lam?

Hanson

CARL VAN VECHTEN *and Aaron Douglas examining Richmond Barthé's bust of George Washington Carver, Barthé's gift to the Van Vechten gallery at Fisk university, Nashville, Tenn.*

A Progress Report

By Ralph A. Johnston

IN the August-September issue of *The Crisis* there was an article titled "Appreciation Through Knowledge," by W. J. Granberg. This piece told about the institution of a lecture course on "The Negro in United States History" at the College of Puget Sound, Tacoma, Washington, which had been inaugurated by this writer. Because of the interest manifested in the article, it is thought that more specific information as to the nature of the course will be appreciated.

The course was based upon Merle R. Eppse's *The Negro, Too, in American History*. Copies of this book were placed on reserve both in the college library and the Tacoma public library. The college librarian also procured copies of current Negro newspapers for contemporary reading. *Ebony* cooperated by supplying complimentary copies of their magazine. And the librarian of the Tacoma public library compiled a bibliography of all publications available in the library pertaining to Negroes.

Further help came from the audio-visual-aids department of the College of Puget Sound. This department procured a number of sound films dealing with various cultural phases in the life of the Negro, outstanding among which was the U. S. Army documentary, "The Negro Solider." This film was used in the last lecture to serve as a sort of paraphrase of all that had gone before.

The students attending the course were regular college students, including many foreign students, as well as local NAACP members, teachers, and other adults earnestly seeking information. Members of the group were encouraged to bring in materials and ideas bearing on the historical period under study. But discussions of racial issues and tensions, other than as they occurred in history, were avoided and discouraged. It was not the purpose of the course to discuss race relations. Prime purpose was to furnish information for those seeking to know the historical role of the Negro in the development of the nation. These contributions were considered in their economic, scientific, educational, military, and cultural phases.

Because of the publicity which the

RALPH A. JOHNSTON *is now a graduate student at the University of New Hampshire.*

course achieved, the student body at Puget Sound became "race contribution conscious." So much so that they requested a lecture on race relations during student religious emphasis week. This writer delivered the lecture, and he was pleased with the thoughtful questions the students raised during the discussion period. Echoes of the lecture were heard days afterwards in religion and sociology classes.

When the local community began to hear about the course, they asked the writer to address many local organizations. In making these appearances, he would make it a point to discuss the role of the Negro in American history. He would avoid direct discussions of racial tensions. Emphasis was placed upon the spirituals as folk tunes, education, history, literature, art, or any combination of these things. The discussions were developed, not only to point up the multiple contributions of the Negro to American life, but to fill in the gaps in current histories on the Negro's contributions.

It is this writer's opinion that knowledge of the contributions of the Negro to American life will smooth the road to racial amity. Such knowledge, he feels, will do much to reconcile our present racial differences. He hopes that other institutions of higher learning will inaugurate such courses.

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CONGRATULATIONS—*Lassen L. Walsh, lawyer of New York City, receives congratulations from Hon. Mary Donlon, chairman of the New York State Workmen's Compensation Board, on the occasion of his appointment as referee. Bottom, It was a great day for Mr. and Mrs. Roy Cooper, farm family of Hayti, Mo., when they won the Memphis* Commercial Appeal's *1949 grand sweepstakes championship in the* Appeal's *Live-at-Home competitions. Cooper is receiving top prize of* $250 *from Martin Zook, director Memphis Chamber of Commerce.*

Claire Feit

WORLD FAMOUS COMPOSER *Joseph Marx has composed a group of songs dedicated to Ellabelle Davis for presentation in this country. Miss Davis is shown here with Mr. Marx at the piano in Vienna.*

DID YOU KNOW —

That during the thirty-year period 1906-1936 the membership in Negro churches increased 46 per cent?

★ ★ ★

That the highest percentage of Negro professionals is found in the teaching profession?

■ South Africa's doctrine of racial supremacy challenges the foundations of the United Nations

South Africa and South West Africa

By Michael Scott

IT was in 1941 when Britain was fighting a seemingly triumphant Nazi tyranny in Europe that the present prime minister of South Africa, Daniel F. Malan, spoke as follows:

> We can take it that if Germany wins the war she will want to weaken the Empire. On this point German desires are in agreement with our efforts. In the second place Germany would want to negotiate with a government which is friendlily disposed towards her. There is only one such government possible, the Herernigde Nasionale Partie . . . The United States is arming only in her own interests. She is not arming for war, but for peace, because she wants a say in the armistice and and wants to be heir to Britain's estate.

Said Mr. Eric Louw, who has now come to be minister for economic development in South Africa and her representative at the United Nations:

> General Smuts must give way for a Nationalist Government and the next day we shall negotiate with Germany and Italy for peace. (July 25, 1940).

Dealing with the Mandate of South West Africa, a former German colony entrusted to South Africa, the secretary for external affairs wrote at the direction of the prime minister to the writer of this article, on October 20, 1948:

> The Union Government do not consider themselves accountable to the United Nations Organization, to the Government of the United Kingdom, or to the British Commonwealth in respect of their administration of the Territory of South West Africa, and therefore cannot look with favor upon the proposal that a delegation of the Herero people should visit Europe for the purpose of making representations along the lines suggested.

And yet in a document submitted to the United Nations in support of

REV. MICHAEL SCOTT *of South Africa presented the petition of the Herero tribe and other natives of Southwest Africa to the Fourth Committee of UN on November 26, 1949.*

South Africa's claim to incorporate South West Africa into the Union, it was reported that the native tribes were overwhelmingly in favor of incorporation, and an assurance was given before they were asked to vote that there would be no change in the administration of the territory "which would remove them from the shadow of the Crown of King George of England."

RACIAL SUPREMACY

Today South Africa's doctrine and practice of racial supremacy, enforced by a constitution and a legal system of racial discrimination, challenges the foundations of the Charter of the United Nations as well as the Christian belief in the equal value and sanctity of human personality.

Today many of those who fought against the Nazi doctrine of *Herrenvolk* in Europe are accused of 'subversive" activity. Indeed, the United Nations organization has itself come to be regarded as "subversive." When Mr. Eric Louw was interviewed at Paris by Reuter's on the radio, November 27, 1948, he said: "Discussions at UN have done more to disturb the relations between the Europeans and non-Europeans than anything else that has happened within recent years. That is why it is so bitterly resented."

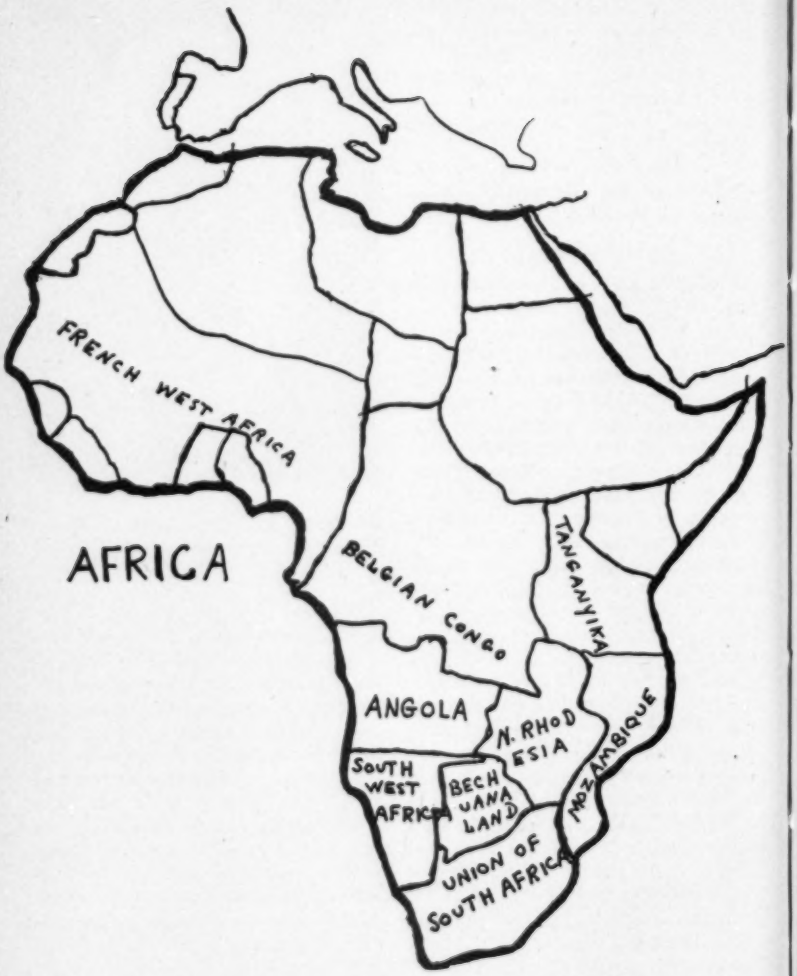
Dr. Malan in the South African parliament, February 17, 1949, referring to the request by the General Assembly that South West Africa be brought under the trusteeship system, declared: "South West Africa under such a council [the Trusteeship Council] would be nothing but a festering sore in the body of South Africa."

Acme

DR. DANIEL F. MALAN, *fanatical South African racialist and prime minister of the Union.*

The present position of South Africa in relation to the United Nations cannot very well be appreciated without an understanding of the difference between South Africa and those member states which drafted the Charter and, subsequently, the Declaration of Human Rights and Genocide Convention, in the firm conviction that all member states had the motive and intention of gradually eradicating racial discrimination from their laws and social economy, and establishing the principle of equality in law and status of all their citizens.

In South Africa, however, there has now become established a constitution and a complex system of



THIS MAP OF AFRICA *shows the geographical relationship of South West Africa and the Union of South Africa.*

legislation which not only discriminate on grounds of race, but are designed, both in theory and practice, to perpetuate the racial domination of one-fifth of the population over the remaining four-fifths in every department of its social and economic life.

It is in this respect that South Africa differs from other nations where racial discrimination is to be found, but where their constitutions favor reform, however gradual, in the direction of eradicating racial discrimination.

STATE SYSTEM

South Africa has now evolved a whole state system which is having the effect of outlawing four-fifths of its population, of depriving them not only of human and political rights and of any effective representation in its parliament, but of any constitutional remedy for injustice. Thus the minister of labor in the South African government, Mr. Schoeman, defined the meaning of *Apartheid*, used to describe his government's segregation system, as follows:

> Non-Europeans will never have the same political rights as Europeans; that there will never be social equality; and that the Europeans will always be *baas* (boss) in South Africa. At United Nations meetings, General Smuts has explained the position of non-Europeans by saying that they had not yet reached the same level of civilization as Europeans. This was wrong, because logically it meant that when non-Europeans were on the same level as the Europeans, they would have equal rights. The Nationalist Party said they would never get these rights. (March 2, 1949).

The non-European four-fifths of South Africa's population are now deprived of the most elementary human rights; indeed, the South African representative at the Human Rights Commission repudiated the notion of equality in the dignity and status of human beings and demanded that there should be recognized degrees of dignity in drawing up the Human Rights Declaration.

Today the African people are threatened with the removal of those three representatives (who cannot be members of their own race, but must be "Europeans") in a House of Assembly totalling one hundred and fifty members, representing the two and a quarter million whites.

Similarly, that section of the Asiatic Land Tenure and Indian Representation Act whereby the Indian community was accorded three (European) representatives in the House of Assembly has now been repealed and the discriminatory sections of the Act strengthened against Indians in trade and commerce.

THRICE REJECTED

South Africa has now rejected the thrice-expressed wish of the General Assembly, passed each time by a two-thirds majority, requesting South Africa to place the South West African Mandate under the trusteeship system, as being the logical successor to the Permanent Mandate Commission. She had even refused to submit any further reports to the United Nations on her administration of the territory.

The South West Africa Act, 1949, provides for six representatives in the Union House of Assembly for the white one-tenth of the population,

Acme

JOHANNESBURG, SOUTH AFRICA—*The hard, dirty work in the mines is done by natives at starvation wages. Here they reinforce walls in the Sallies gold mine in the Johannesburg area.*

none for the non-Europeans, nine-tenths of the population. It provides for one white senator to be chosen by the government for his knowledge of native affairs. It removes those safeguards for native welfare under the Mandate and gives South West Africa control over its own finances and over land and mineral resources. Already, as the Trusteeship Council has pointed out, fifty-eight percent of the land has passed into the hands of the European settlers. Large tracts of the traditional lands of the Herero, Berg Damara, and Hottentot tribes have been appropriated during her tenure of the Mandate. There is no recogni-

tion in the Act of any principle of supervision or of any rights belonging to the Allied Powers, which entrusted the Mandate to South Africa as a "sacred trust of our civilization" with the obligation of "promoting to the utmost the material and moral well being and social progress of the inhabitants."

All discriminatory laws applicable in the Union, the pass laws, masters and servants act, and other color-bar legislation, can now be made applicable to South West Africa without recourse to the International Court of Justice as provided in Article 7 of the Mandate, or recourse to the right of petition enjoyed under the League of Nations Permanent Mandates Commission. South Africa defends this action before UN as being merely a "closer form of association." Yet Dr. Malan could claim that by the South West Africa Act, 1949, the territory was being granted "self-government" and that the Mandate was therefore terminated.

Thus South Africa's action constitutes an act of bad faith towards the African people and towards the attempts that are being made elsewhere in Africa to build a civilization in that continent based on international order and harmony between the respective races. For Africa, and hence for the world, the menace is as great as the Nazi menace in Europe was in the last decade, and as the colonial policy of Germany in Africa, which at the time of governors Lettvein and Von Trotha, led to the decimation of the Herero, Hottentot, and Berg Damara tribes in South West Africa.

The South African prime minister has already advanced his claims to incorporate the British Protectorates of Swaziland, Basutoland, and Bechuanaland.

By not dissimilar means of treachery and deceit to those employed by Germany at the beginning of the century, and by means of such crooked legislation, there is now taking place an attempted robbery of the African people both of their lands and rights in order to make them "serviceable in the enjoyment of their former possessions by the white race," to use the words employed by Paul Rohrbach of the German Colonial Office, before the Herero war.

RACE RULE

Any extension of the pattern of South Africa's economic and political system of race rule is fraught with greater danager to any long term plans for the full use and development of Africa's immense material and human resources. Appeasement of all the evils inherent in racial oppression on the South African pattern could well result in a debacle of Western civilization in that part of Africa, with disastrous consequences for other African territories if they should become infected with racial hatred.

The pattern that has been followed in South Africa of dispossessing the African people of their lands, of concentrating them in grotesquely inadequate reserves where the increase in population and stock is forcing the inhabitants into the towns, mines, and farms as migrant laborers, is rapidly destroying the social disciplines, the family life, and physical health of the African people.

(*Continued on page* 124)

Hanson

MISS GEORGIA O'KEEFFE, *well-known modern American painter and widow of Alfred Stieglitz, who recently gave Fisk university, Nashville, Tenn. part of the famed Stieglitz collection of modern art.*

The African Past

IN Africa today there is the low rumble of voices raised for freedom. There is not a place on the African continent where the century-old values of empire, domination, segregation, and economic frustration are not being questioned, tested, challenged, resisted. Just as the First World War began the awakening of Asia, so the Second World War began the awakening of Africa. What was accepted without question is now being questioned. And when that kind of questioning starts, it is a matter of time only before the old is on the way out. That is where black Africa stands today.

To give themselves courage and strength and a solid base from which to forge to the unknown tomorrows, the Africans are beginning to do what all other people have done in moments of crises. They are painfully hunting up their past. Today there are young Africans who say, "It is a lie when the Europeans say we were wild savages before they came. It is a lie when they say we have no past other than a past of superstition and darkness." This helps them pull themselves together. It gives them strength. It is a sense of history.

The International African Service Bureau, a Negro body working from London, has published a booklet, *African Empires and Civilization*, by Raymond Mitchelet. The book digs up the African past from the fourth century onward. It is tightly documented. In fact, the documentation is so tight that it is almost completely indigestible. Perhaps before so very long we may hope that some young African historian would go back and, using as a base the works of Frobenius, Delafosse, Michelet and others, dig up the African past and give us a standard work.

Michelet ends his booklet with a sound and factual quotation from Frobenius. The last sentence, summing up what had gone before concludes:

"We have the right to maintain that in Equatorial Africa, Europe has found ancient and powerful civilizations full of life and freshness—has found found them everywhere that Arab domination, the Hamitic race, or European civilization have not rubbed the bloom from the once beautiful wings of the sable butterfly . . . Everywhere!"

Peter Abrahams, in *Présence Africaine 6*, Paris, France.

Books by Negro Authors, 1949

By Arthur B. Spingarn

THIS resume (the fourteenth annual list published in *The Crisis*), following the practice adopted by its compiler in the previous ones, notes all books and pamphlets by Negro authors, written in English and published in 1949, that have come to his attention. It includes also a few that appeared in 1948, which came to his attention too late to be included in the resume of that year. It is necessarily incomplete and, as heretofore, omits mention of works in foreign languages, a number of which are important and a few of which have been reviewed in *The Crisis* in 1949. No comments are made on books that have been reviewed in *The Crisis* (other than to indicate where such reviews may be found) or on the pamphlets separately listed.

I. BOOKS

ADAMS, JULIUS J. The Challenge. A Study of Negro Leadership. New York, Wendell Malliett & Company. 154pp $2.75

An attempt to evaluate contemporary Negro leadership, with a proposed plan for future leaders. The book emphasizes the need for a comprehensive and scholarly study of this important subject.

ARTHUR B. SPINGARN *has been president of the NAACP since December,* 1939.

AHEART, ANDREW NORWOOD. Figures of Fantasy. Poems. New York, Exposition Press. 54pp $2.00

Poetical recreations of a professor of mathematics, pleasant but uninspired.

ALEXIS, STEPHEN. Black Liberator. The life of Toussaint L'Ouverture. Translated from the French by William Sterling. New York, The Macmillan Company. 227pp $5.00

Reviewed in *The Crisis* for November 1949, page 338

BROOKS, GWENDOLYN. Annie Allen. New York, Harper & Brothers. 60pp $2.50

The second published volume of verse by one of the best of our younger poets, richer and deeper than her earlier *Street in Bronzeville.*

BROOKS, JONATHAN HENDERSON. The Resurrection and other poems. Dallas, Texas, Kaleidograph Press. $2.00

A posthumous volume containing poetry of genuine merit.

BUNCHE, RALPH, in *Peace on Earth.* New York, Heritage House. 251pp $3.00

Contains an article by Ralph Bunche together with those of others working for peace through the U.N., including Trygve Lie, Mrs. Eleanor Roosevelt, Carlos P. Romulo, Herbert V. Evatt, etc.

CHRISTIAN, MARCUS B. Common Peoples' Manifesto of World War II.

New Orleans, Les Cenelles Society of Art and Letters. 28pp $2.50

A poem in five parts, handsomely printed and bound by the author. It has considerable merit.

CUTHBERT, MARION. Songs of Creation. New York, The Woman's Press. 46pp $1.50

Like her earlier volume of poems this one (written in free verse) reveals its author's warm, sensitive and religious nature.

DAVENPORT, M. MARGUERITE. Azalia. The life of Madame E. Azalia Hackley. Boston, Chapman & Grimes, Inc. 196 pp $3.00

An uncritical life of the founder of the Hackley School of Music and author of *The Colored Girl Beautiful.*

DAVIS, ALLISON. Social-class Influence upon Learning. Cambridge, Harvard University Press. 100 pp paper $1.00; cloth $1.50

A learned and exhaustive paper delivered as a lecture under the auspices of the Inglis Lectureship to the Graduate School of Education, Harvard University.

DEMBY, WILLIAM. Beetlecreek.

This novel, which the compiler has been unable to see, by an ex G.I., was published in Italy and it is reported that it will be republished in the United States in 1950.

FRAZIER, E. FRANKLIN. The Negro in the United States. New York, The Macmillan Company. 767pp $8.00

Reviewed in *The Crisis* for August 1949, page 253

GRAHAM, SHIRLEY. The Story of Phyllis Wheatley. Illustrated, New York. Julius Messner, Inc. 176pp $2.75

Well told historical fiction written for minors, in which the famous 18th century poet is the heroine.

GRAHAM, SHIRLEY. Your Most Humble Servant. New York, Julius Messner, Inc. 235 pp $3.00

An interesting account of the well-known 18th century almanac maker, Benjamin Banneker, whose importance the author exaggerates.

HANDY, WILLIAM C. A Treasury of Blues. Illustrated. New York, Charles Boni. Distributed by Simon and Schuster. 258pp $5.00

A revised and enlarged edition of this classic anthology of blues, originally published in 1926; it has been brought up to date with the addition of about twenty-five more songs with music.

HARRIS, M. VIRGINIA. Weddin' Trimmins'. New York, The Exposition Press. 233pp $3.00

A novel which revolves about the decision of a "white" Negro girl as to which world she should choose to live; by the end the reader is likely to be undisturbed by her decision.

HILL, ANNE K. Aurora. Poems. New York, The author. 53pp $1.50

A first volume of poems in free verse.

HUGHES, LANGSTON, One Way Ticket. Illustrated by Jacob Lawrence, New York. Alfred A. Knopf. XVII and 136pp $2.75

While the subjects of the poems in this volume are similar to those that made this author famous two decades ago, they are more direct and barer, having much the appeal of the spoken word.

HUGHES, LANGSTON and BONTEMPS, ARNA. The Poetry of the Negro. New York, Doubleday & Co. 422pp $5.00

Reviewed in *The Crisis* for April 1949, page 122.

JIGGETTS, J. IDA. Religion, Diet and Health of Jews. New York, Bloch Publishing Co. 125pp $2.75

Reviewed in *The Crisis* for November 1949, page 341.

JOHNSON, CHARLES S. and others. Build the Future. Nashville, Fisk University Press. 100 pp

Addresses marking the inauguration of Dr. Johnson as President of Fisk University.

LOGAN, RAYFORD W. The African Mandate in World Politics. Washington, D. C., Public Affairs Press. 220pp cardboard $3.00; cloth $4.00

A scholarly presentation of this urgent problem warning of its present and future abuses.

MALONEY, ARNOLD H. After England —We. Boston, Meador Publishing Co. 183pp $2.50

A plea for self-government for the Caribbean colonies.

MCBRIER, VIVIAN FLAGG AND JOHNS, ALTONA TRENT. Finger Fun with Songs to Be Sung. New York, Handy Brothers. 47pp $1.50

Dances and songs with music for elementary school children. Illustrated.

MCMORRIS, THOMAS. Striving to Win. Boston, Christopher Publishing House. 144pp $2.75

A volume of pedestrian verse.

MERRITT, ALICE HADEN. Whence Waters Flow. Poems for all ages "from Old Virginia." Richmond, The Dietz Press. Illustrated, 69pp $2.00

The author's third volume, the kind that wins prizes from the Lions' Club of Danville, Va.

MURRAY, FLORENCE. The Negro Handbook 1949. New York, The Macmillan Co. IX and 368pp $5.00

Reviewed in *The Crisis* for August-September 1949, page 354.

OAK, VISHNU V. The Negro's Adventure in General Business. Yellow Springs, Ohio, The Author. 223pp $3.75

Reviewed in *The Crisis* for July 1949, page 220.

PERSICO, GEORGE C. Reflective Moments. 1929-1939. n.p., The Author. 183pp $2.50

Reflections and advice in prose and verse by a Bronx clergyman.

RANSOM, REVERDY C. The Pilgrimage of Harriet Ransom's son. South Nashville, Tenn., Sunday School Union: 336pp $2.50

Recollections of Bishop Ransom at the age of 88; though not too well organized the book is full of meaty material and has real historical value.

REID, VICTOR S. New Day. New York, Alfred A. Knopf. 374pp $3.00

An unusual and appealing novel, written in Jamaican native dialect, depicting the Island's struggle for self government for 79 years, told through the life stories of one family.

ROBESON, ESLANDA GOODE with PEARL BUCK. American Argument. New York, John Day Company. XII and 206pp $3.00

Frank talks covering many phases of American life, national and international, between Pearl Buck and Mrs. Paul Robeson, together with a foreword by the latter.

SAVOY, WILLARD. Alien Land. New York, E. P. Dutton & Co. 302pp $3.00

Reviewed in *The Crisis* for July 1949, page 219.

SCOTT, J. IRVING E. Finding My Way. Boston, Meador Publishing Company. 344pp $3.00

Practical advice by the Dean of Alcorn College addressed to high school students to help them orient themselves in college and college life.

SCOTT, J. IRVING E. Negro Students and Their Colleges. Boston, Meador Publishing Company 179pp $2.50

A guide intended for Negro high school students to help them choose a college, Negro or "white"; the information is too meager to be of much practical assistance.

SIMPKINS, THOMAS V. Rhyme and Reason. Boston, Christopher Publishing House. 95pp $2.00

Verse, some in dialect, of little merit.

SOMERVILLE, JOHN ALEXANDER. Man of Color. Los Angeles, Lorin L. Morrison. 170pp $3.25

The autobiography of the well-known Los Angeles dentist.

THORNTON, GEORGE B. Best Poems. Wilberforce, Ohio, The Author. 86pp $1.25

The complete poetical works of this author, including several previous pamphlets bearing the same title.

THURMAN, HOWARD. Jesus and the Disinherited. New York-Nashville, Abingdon-Cokesbury Publishing Press. 112pp $1.25

The thesis here expounded by the co-pastor of The Church Fellowship of All Peoples is that Jesus himself belonged to an oppressed people and that fear, hate and deception should not be used by minority groups to combat discrimination.

TURNER, LORENZO DOW. Africanisms in the Gullah Dialect. Chicago, University of Chicago Press. 330pp $7.50

A noteworthy work of scholarship; Dr. Turner has broken new ground which greatly advances our knowledge of African contributions to American speech. He has identified and listed in this book approximately four thousand Gullah terms with their African derivatives.

WRIGHT, R. R., SR. Radio speeches of Major R. R. Wright, Sr. compiled by his daughter, Harriet Beecher Stowe Wright Lemon. Philadelphia, The Compiler. 189pp $3.50

Forty-eight short radio speeches by the late nonagenarian educator and banker, selected from a number delivered during his later years.

YERBY, FRANK. Pride's Castle. New York, The Dial Press. 382pp $3.00

A melodramatic romance, the fourth published book by this author, who has become the largest selling writer of his race since Alexander Dumas. Each of his books has made the best seller lists.

II. PAMPHLETS

Among the pamphlets seen by the compiler in 1949, *the following may be noted:*

BURROUGHS, NANNIE H.: Words of Light and Life Found Here and There. Washington, D. C.

CHARLES, ARTHUR R.: A Youth Looks at Man and the World. New York.

COBB, W. MONTAGUE: Discriminatory Patterns in Community Health Service, Washington, D. C.

COBB, W. MONTAGUE: Medico-Chi: 1945-1947. Washington, D. C.

COBB, W. MONTAGUE: Progress and Portents for the Negro in Medicine, New York.

COOPER, ALVIN CARLOS: Stroke of Midnight. Nashville, Tennessee.

(*Continued on page* 124)

Editorials

THE CIVIL RIGHTS MOBILIZATION

THE National Emergency Civil Rights Mobilization in Washington, January 15-17, was an historic demonstration of the widespread sentiment in this country for civil rights legislation. The Mobilization, initiated by the National Association for the Advancement of Colored People in accordance with the mandate of the Association's 40th annual convention, enjoyed the sponsorship of 60 national church, civic, labor, fraternal and minority group organizations.

Working against time, these organizations, in a comparatively brief period, brought to Washington more than 4,000 delegates from 33 states, with representation from New England, the Middle West, the Deep South and the Far West. Converging upon Washington these delegates gave voice to the liberal forces in this country which demand civil rights *now*. The demonstration was singularly free of shrill denunciations and empty bombast.

While most of the delegates were Negro and more than half of them came from local branches of the NAACP, there was a sizeable contingent of white delegates representing trade unions, churches, Jewish organizations and civic groups. Their presence in Washington was impressive evidence of the ever-expanding support for legislation to extend equal economic, social and political rights to all American citizens.

By agreement of the cooperating organizations, the Fair Employment Practice bill was given top priority. Accordingly, the delegates, on their visits to their Representatives and Senators, primarily sought commitments from them to support the Powell-McGrath FEPC bill with enforcement powers. With gratifying unanimity the delegates subordinated all other issues to that of civil rights. Representatives of the powerful trade unions, both CIO and AFL, by-passed the opportunity to press for repeal of the Taft-Hartley Act. Likewise the delegates of the American Jewish Congress, the American Jewish Committee and the Anti-Defamation League of B'nai B'rith declined to raise the pressing issue of a more liberalized Displaced Persons bill.

When the NAACP convention passed the resolution ordering this Mobilization, it was recognized by the branches and the national office that this was the most important project on the agenda for the year. Accordingly, the total resources of the Association were thrown behind the movement in a herculean effort to carry through the convention's orders in an effective and impressive manner. The response to the call for action was most heartening and gave new assurances of the indigenous demand for a truly democratic society in American life.

Certainly the Mobilization was an important factor in the defeat of the Dixiecrat effort to restore the old power of the Rules Committee to bottle

up civil rights and social welfare legislation. Certainly it focused popular attention on the whole issue of civil rights and demonstrated to the American people the depth and breadth of the movement for equal rights. Certainly it provided a program to which the true liberals of the country rallied.

What the ultimate impact of the Mobilization will be depends largely upon how effectively the work initiated in Washington is carried through by the coordinating groups on the local level. It is back home, in the districts and states from which the Representatives and Senators come, that the final answer will be recorded. If the delegates returning home can infuse their respective communities with their own enthusiasm, there is little doubt that the FEPC bill and other civil rights measures will be passed. Continuing pressure from the voters in the blocks, precincts and wards will bring results. The organization of that pressure is the responsibility of the organizations which effectively sponsored the National Emergency Civil Rights Mobilization.

THE ARMY STUMBLES ON

CAUTIOUSLY, almost timorously, the United States Army proceeds to implement the President's eighteen-month-old executive order to eliminate discrimination and segregation. After repeated false starts, Secretary of the Army Gordon Gray has issued an order to Army commanders to assign Negro troops in accordance to individual "skills and qualifications" without regard to their color. The order contemplates the "eventual" elimination of segregation in the Army.

The weakness of the order lies in the failure to abolish segregation forthwith or even to indicate an acceptable timetable for the ditching of this obsolete practice. The "eventual" abolition of Army Jim Crow, according to Lieutenant-General E. H. Brooks, the Army's director of personnel and administration, as reported in the New York *Herald Tribune*, may be attained "in two years or fifty years."

The Army, like the Congress of the United States, continues to trail behind the American people in the march towards full democracy. On one front after another racial barriers have been levelled—in many instances voluntarily. In churches, in schools, in labor unions, in employment and in various types of voluntary organizations racial segregation and discrimination are being abolished. But neither the Army nor Congress seems aware of this forward march. The military bureaucracy and an entrenched bloc in Congress continue in a desperate effort to halt the march of time.

The Negroes and other democratic forces in the country will not be content until the spirit and letter of the President's executive order prevails in every unit of the Nation's armed services. The Air Force and the Navy have moved boldly ahead while the Army continues to stumble toward a goal which long, long ago should have been reached. Only the stubborn prejudices of the Army brass retard progress in that branch of the services.

Good News

When 32-year-old Ulysses Kay of Tucson, Arizona, won the Prix de Rome, he became the first Negro to win this coveted prize. Mr. Kay has already won six major music prizes and had the satisfaction of having his compositions played by some of the country's major symphony orchestras, such as the New York Philharmonic, the Columbus Philharmonic, the New York City Symphony, and the Tucson Symphony.

★ ★ ★

An executive order permitting Negroes to enlist in the Minnesota National Guard for the first time in the state's history was signed by Governor Luther Youngdahl on November 22, 1949. New Jersey, Connecticut, and Wisconsin are the only other states where Negroes have been integrated into the National Guard.

★ ★ ★

Twenty-seven-year-old Bishop R. McDuffy, a junior at the Northern Illinois College of Optometry, is the first Negro to enter Mu Sigma Pi fraternity, the college honor society. McDuffy, a native of Youngstown, Ohio, is vice-president of his class and co-editor of the school paper.

★ ★ ★

Attorney James B. Parsons, assistant corporation counsel for the City of Chicago, has been assigned to the review and appeals division of the city's legal staff to succeed the late Major Adam E. Patterson. Attorney Parsons holds an A.M. in political science from the University of Wisconsin, and a J.D. degree from the University of Chicago Law School.

★ ★ ★

Annie N. Graham, now employed in the records branch of the Marines in Washington, D.C., is the first Negro woman Marine. She was trained at Paris Island, S. C.

★ ★ ★

Dr. Howard McNeill, of Pontiac, Michigan, is the first Negro to be appointed a member of the Michigan State Board of Registration in Medicine. A native of Fayetteville, N. C., Dr. McNeill was educated at St. Augustine's, Howard, and the universities of Pennsylvania and Michigan.

★ ★ ★

Rev. A. M. Erwin, of Middleburg, Va., is the first Negro president of the Loudon County Ministerial Association. Rev. Erwin's name was presented by the pastor of the Middleburg Methodist Church, Rev. Douglas Newman, white.

Book Reviews

HOW NEGROES LIVE

Negroes in American Society. **By Maurice R. Davie. New York: McGraw-Hill Book Company, Inc., 1949. IX+542 pp. $4.50.**

A few years after the close of World War I came the period which is historically considered "the Negro Renaissance." Since the culmination of World War II history is repeating itself, but unlike the 1920's the current era is disproportionately serious in character, instead of being devoted to the arts and "culture" common twenty-five years ago. This of itself marks another stage in Negro life in America and might be considered as one of "approaching manhood." To record this development, Maurice R. Davie, a Yale sociology professor, has presented the facts in a volume "designed primarily as a textbook giving a factual, scientific analysis rather than presenting a personal opinion or program" and using a developmental approach, the material covers a wide range of subjects. Slavery, tenancy, migration, economic and educational status, religion, the Negro press, family, marriage, housing, health, criminality, suffrage, lynching and race riots, class and caste, race mixture and intermarriage, activity in wartime, and segregation and discrimination are covered with understanding and accuracy. The final sections, dealing with the reaction of the Negro to his present position and his future in our society, are commendable theoretical presentations.

On the other hand, anyone writing about Negroes who depends entirely upon material "drawn from a wide survey of the literature," without living among Negroes and acquiring a knowledge of their intimate existence, is sure to make mistakes. Dr. Davie is no exception, and his errors are understandably most pronounced in those areas where it is impossible to do a thorough job unless one learns from experience how Negroes live and why they act as they do. A few examples are given here to illustrate the point.

In speaking of the Negro preacher and relying upon material published just after the turn of the century, he says that traditionally "a 'call to preach'" is more important a qualification than education or professional training. That was probably true in 1900 but is invalid for 1950.

He believes that "to attain its goal of eliminating race discrimination the Negro press must avoid an attitude of uncompromising belligerency." Actually, it is this blatant bellowing of wrongs which has awakened the guilty conscience of white America to the anomaly of its injustices to fellow-citizens in a democracy.

Negro family life, marriage, and divorce suffer several misinterpretations. Although the proportions in specific income groups may differ, the patterns here adhere to those of whites, with class distinctions accounting for differences in both groups.

Further, "leadership conferred upon

a Negro by whites raises his class status in the Negro community." The author does not know that today the opposite is often true, for it may boomerang and cause a Negro to be dubbed an "Uncle Tom" or "yes man" of the whites.

On Negro "society," he errs in believing that the Pullman porter, dining car waiter, and policeman hold high positions. In point of social status such jobs now relegate one to lower middle class grouping and are inconsequential in the social structure.

Referring to lower class Negroes he states, "They are not much concerned about matters of race." This is a glaring example of ignorance of Negro life, for the great mass support for all Negro organizations comes from these people in whom race consciousness is almost an alter ego. There is no group of Negroes in any region or class which can be called indifferent to matters of race.

Although writing about Americans in particular, it is unfortunate that Dr. Davie contributes to the fallacy that Latin America is a racial heaven. Segregation and discrimination are well known south of the Border. Like many others, the author is unaware of the stringent laws barring Negroes and other darker peoples from many of these countries. He does not know of the refusal of some hotels and restaurants to accommodate individuals of dusky hue. It may be that the subtle manner in which Jim Crow prevails in Latin America and the Caribbean has misled him, since he is accustomed to the harsh, crude, legal practices endemic to the United States.

Yet, when it is realized that this volume portrays a society in flux and relies upon literature which becomes passé almost as soon as it is written, these are not serious defects in an otherwise well done book. Dr. Davie has skillfully related the social, religious, and economic history and development of the Negro in America and presented them in balanced relationship. The work is unencumbered by footnotes but well bibliographed, and the whole is presented in a calm, objective, and sane style. What is now needed is a volume integrating the Negro in a general text on American society, showing him as a part of the whole, instead of a segmentized appendix. Nevertheless, in this reviewer's opinion, Davie's book is the finest work of its kind yet produced.

HUGH H. SMYTHE

***Race Relations in a Democracy.* By Ina Corinne Brown. New York: Harper & Brothers, 1949. Pp. VIII+205, $3.00.**

***Equality in America: The Issue of Minority Rights.* Edited by George B. de Huszar. New York: The H. W. Wilson Company, 1949. Pp. 259, $1.75.**

The stream of social science writing is going to be muddied with books on the blackness of the position of the Negro in America until the race problem shows some tangible evidence of being resolved. Viewing the dilemma that has gripped this nation for so many years, one wonders: what is it that white people fear? Don't they know what Negroes want? Aren't they aware of the social costs of keeping colored people in a status which denies them full participation in society? These are only a few of the many questions that demand an answer to be made known to millions of people all over the land. And since the average American is as ignorant of human relations as he is familiar with lust, sex, hate, and prejudice, Ina Corinne Brown and George B. de Huszer try to remove some of this ignorance with two little volumes pertinent to race relations.

Segmentary knowledge is helpful only because it is knowledge, but it never can make for any real understanding of a complex question. Thus *Equality in America*, a collection of articles by

various individuals on the issue of minority rights, is consequential to the race problem only because it is better than nothing at all. But much of its effectiveness in trying to contribute to a better understanding of minority-majority relations is reduced by the inclusion of such an infamous piece as the emotional, racially biased, and personal opinion "Publisher's Introduction to What the Negro Wants," by W. T. Couch. This is an example of how poor judgment can invalidate a well intentioned attempt to help. And many students of society will look askance at this book because this unethically contrived and executed article is included.

But Dr. Brown, an anthropologist of mild inclinations, tempered judgment, and excellent training and experience, brings forth an objective and cohesive volume that presents the picture of race relations as one in which all of its parts blend to make up an understandable whole, "of seeing our race problem in its global context as a part of the wider problem of human relations." The nexus of our domestic dilemma is essentially a part of the age-old question of maintaining a balance between stability and change in society, of trying to remove cultural lags and bring all of the facets of a social structure together in space and time. Thus "the race relations problem can be summed up as growing out of the fact that white people and Negroes view their relationship to one another from different positions in the social structure. The white people on the whole have set up values and goals for themselves which are quite different from those that they deem appropriate for Negroes."

With objectivity and factual thoroughness, Dr. Brown sets the historical foundation of the Negro in America, and then proceeds to assay the present state of things in race relations. Using the factors of population distribution of Negroes, socio-economic status, education, housing, health, and so on, she develops her theme, emphasizing along the way an important point to remember: in the South the race problem is approached on a mass thinking basis, while in the North it is a matter of individual thought.

Mr. Huszar has given us a monograph for reference on race relations that with one exception is handy to have around, but Dr. Brown has produced a balanced volume worthy of wide use as a textbook, layman's handbook, or general reference. Although unearthing nothing new, she has brought together the salient facts, handled them sanely, and with human understanding that makes hers a real contribution to the growing efforts to make democracy work in America.

HUGH H. SMYTHE

DR. HUGH H. SMYTHE, *social anthropologist, is a regular reviewer for The Crisis.*

DID YOU KNOW —

That Ada Isaacs Menken (1835?-1868), real name Philomene Croi Theodore, was a New Orleans, La., quadroon? Ada made famous the role of *Mazeppa* in London in 1864; she also appeared in many plays in Paris and Vienna. In Europe she was the intimate of Charles Dickens, Charles Reade, Rossetti, and the elder Dumas.

Along the N.A.A.C.P. Battlefront

Civil Rights Mobilization: The National Emergency Civil Rights Mobilization, spearheaded by the NAACP and sponsored by sixty national civil rights, labor, liberal, veterans', church, and fraternal groups, attracted more than 4,000 delegates from 33 states to its three-day lobbying conference in Washington, Jan. 15-17.

Harris and Ewing

CIVIL RIGHTS LEADERS CALL ON PRESIDENT—*Pictured on White House grounds is the delegation of leaders of the National Emergency Civil Rights Mobilization who called on President Truman during the three-day Mobilization conference in Washington, Jan. 15-17. Roy Wilkins, chairman of the Mobilization and acting NAACP secretary, is in front row, sixth from left.*

Argus Photo by Franklin

ST. LOUIS GROUPS PLAN MOBILIZATION DRIVE—*Representatives of St. Louis groups planning drive in support of National Emergency Civil Rights Mobilization: (seated, l. to r.) Boyd Wilson, from the Pittsburgh office, United Steelworkers, CIO; Herbert Hill, NAACP assistant field secretary; Atty. R. L. Witherspoon, president of St. Louis branch of NAACP; (standing, l. to r.), James P. Troupe, area director, United Steelworkers, CIO; Eugene H. Buder, American Civil Liberties Union; Myron Schwartz, executive secretary, Jewish Human Relations Council; Theodore Hawk, United Auto Workers, CIO; and M. J. Slonim, St. Louis Council, American Jewish Congress.*

Roy Wilkins, acting NAACP secretary and chairman of the Mobilization, delivered the keynote address at the Sunday evening opening meeting at All Souls' Unitarian Church. Other sessions of the conference were held at the government's Interdepartmental Auditorium in the Department of Labor building.

Congressional leaders who addressed the delegates and reiterated support for FEPC and other civil rights legislation included Sen. Scott W. Lucas of Illinois, Senate majority leader, Sen. Irving Ives (R., N. Y.), Sen. Hubert H. Humphrey (D., Minn.), Sen. Wayne Morse (R., Oreg.), Rep. Adam Clayton Powell, Jr. (D., N. Y.), Rep. Jacob Javits (R., N. Y.), and Rep. Raymond Madden (D., Ind.). Val. J. Washington spoke for the Republican National Committee and Rep. William Dawson of Illinois, spoke for the Democratic National Committee.

President Truman told a delegation of leaders of the Mobilization that he had been promised by Administration forces in the House and Senate that a decisive vote on civil rights would be forthcoming in this session of Congress "if it takes all summer." Those who attended the White House conference were Roy Wilkins, chairman of the Mobilization and acting NAACP secretary; Elmer Henderson, American Council on Human Rights; Joseph Keenan and Louis Hines, AFL; Felix Cohen, American Jewish Congress; Michael Straight, American Veterans Committee; Charles La-Follette, Americans for Democratic Action; Benjamin R. Epstein, Anti-Defamation League of B'nai B'rith; Willard Townsend, CIO Executive Board; Hobson Reynolds, Improved Benevolent & Protective Order of Elks of the World; Adolph Held, Jewish Labor Committee; David Solomon, Jewish War Veterans; Miss Alma Vessells, National Association of Colored Graduate Nurses; Rev. Sandy F. Ray, National Baptist Convention; Thurman Dodson, National Bar Association; Irving Kane, National Community Relations Advisory Council; A. Philip Randolph, National Council for a Permanent FEPC; Mrs. I. Lee Levy, National Council of Jewish Women, Dr. Dorothy Ferebee, National Council of Negro Women; Mrs. Robert L. Vann, National Negro Publishers Association; Jules Cohen, New York Council for Permanent FEPC; R. A. Hester, Supreme Lodge Knights of Pythias; Roy Reuther, United Automobile Workers; Boyd Wilson, United Steelworkers of America, CIO; Thomas C. Allen, Federal Council of Churches of Christ in America; and Arnold Aronson, General Secretary, National Emergency Civil Rights Mobilization.

Choice of FAO Site: Following heated debate prompted by an NAACP wire charging the University of Maryland with racial discrimination, the United Nations Food and Agriculture Organization voted 30 to 28 to choose for its permanent headquarters an Italian site rather than one in the U. S.

Roy Wilkins wired the ambassadors and ministers of 13 countries participating in the FAO conference in Washington, calling to their attention the exclusion of Negroes from classes and campus facilities at U. of M. and pointing out that many U.N. delegates from Asia, Africa and other areas would be subject to the same discriminatory treatment. Acceptance of the university's offer, Mr. Wilkins said, "would repudiate the high principles on which the United Nations is founded."

Birmingham Zoning Laws: In a decision handed down by Federal Judge Clarence Mullins, the City of Birmingham, Ala., was enjoined from enforcing racial zoning ordinances, which Judge Mullins declared unconstitutional in accordance with a 1917 Supreme Court decision outlawing such ordinances. Special Counsel Thurgood Marshall and Attorney Arthur D. Shores of Brimingham, argued the case for the NAACP.

Mr. Marshall charged that Safety Commissioner Eugene (Bull) Connor "deliberately made inflammatory statements" to incite white citizens to the violence which resulted in bombings of Negro property, "for the purpose of being able to argue later that segregation ordinances were necessary for

peace." Mr. Shores firmly stated after the decision that despite threats of violence made by Mayor Cooper Green, Mrs. Mary Monk and other parties to the suit would demand that building permits be issued and would proceed to build their homes immediately.

FHA Anti-Bias Ruling: Thurgood Marshall asked FHA Commissioner Franklin D. Richards to clarify the new non-discrimination policy announced by the Federal Housing Administration on Dec. 2. Mr. Marshall said the NAACP was disturbed about newspaper reports discounting the significance of the new policy.

The policy was announced by Solicitor General Philip B. Perlman, with the authorization and support of President Truman, Attorney General J. Howard McGrath, Home Finance Administrator Raymond M. Foley, and Commissioner Richards, at a state-wide conference of the New York State Committee on Discrimination in Housing. Under the new amendment of FHA rules, no property will be eligible for FHA mortgage insurance if a covenant racially restricting its use is recorded.

A 21-page memorandum sent by the NAACP to President Truman last February, documenting the discriminatory practices of FHA, was widely credited with a large measure of responsibility for the changed FHA rules.

The NAACP board of directors adopted a resolution insisting that the intent and purpose of the FHA anti-bias pronouncement cannot be carried into effect unless written guarantee against discrimination is demanded from builders.

Groveland Case: Brutal mistreatment of the three youths whose conviction for rape of a Groveland, Florida, housewife is being appealed by the NAACP was reported by Assistant Special Counsel Franklin H. Williams on his return from a visit to the prisoners in the state penitentiary at Raiford. Mr. Williams discovered that Walter Irvin, Samuel Shepherd, and Charles Greenlee were beaten and abused by Lake County Sheriff Willis McCall following their conviction.

Contributions thus far to the Groveland Defense Fund total $6,294.63. Attorneys estimate that the total cost of the case will reach $20,000.

DID YOU KNOW —

That most of the Negro congressmen of the Reconstruction period had had experience in state legislatures?

★ ★ ★

That there are some 4,000 African terms in the Gullah dialect of South Carolina?

★ ★ ★

That in the argot of railroad men a conducter is a *big ox;* Pullman porters, *bed bugs;* steel coal cars, *whale-bellies;* and overtime, *mountain pay?*

What the Branches Are Doing

Georgia: The Georgia State Conference of Branches adopted strong resolutions commending citizens of Georgia communities who have filed petitions and instituted suits for equal educational facilities, pledged support for them and praised school boards like Fulton Co. for their efforts in this direction.

New Jersey: Attorney Harry Hazelwood was re-elected president of the Newark branch. Other officers elected are as follows—John Porter, Mrs. Mae S. Williams, vice-presidents; Marian Sandoz, secretary; Mrs. Evelyn Hinton, assistant secretary and Mrs. Elizabeth T. Cox, treasurer.

JOBS FOR SKILLED WORKERS—*Baltimore branch NAACP labor committee members, who have succeeded in eliminating racial discrimination by the Davis Bros. contractors, in the hiring of skilled workers on the half-million-dollar annex to the colored YMCA, shown discussing next steps in their all-out offensive to open up skilled jobs on other private, municipal, state and federal construction projects. Seated at left is Clarence M. Mitchell, Jr., National NAACP labor secretary.*

PHILADELPHIA MEMBERSHIP RENEWAL CAMPAIGN. *Marian Anderson (right), world famous contralto, as she appeared on Radio Station WCAU in Philadelphia, on behalf of NAACP 1949 membership campaign. With Miss Anderson are Mrs. John Q. McDougald, co-chairman of publicity committee of the Philadelphia NAACP branch, and Crieghton Stewart, director of WCAU's program "For Women Only."*

New York: Following a conference on unity, it was announced that an all-out fight be waged to secure better housing facilities, more jobs, improved social services and civil rights legislation for the Harlem area during 1950 by the New York branch and the People's Committee. Resolutions were passed on each of the four topics and copies sent to the Mayor and other city officials.

Ohio: The Common Pleas Court Board of Judges will act upon a request received from the Philadelphia branch that Judge George G. Parry not be assigned to cases involving colored defendants. The local branch has also demanded Governor Parry's impeachment for his handling of the Gilyard case, in which Mrs. Gilyard was sentenced to four months in jail together with her nine-month-old son four days before Christmas.

Georgia: Plans were adopted by the joint Executive and Campaign Committees of the Atlanta branch for the 1950 membership campaign. The branch set a goal of 15,000 members. The branch will also conduct a Freedom Bond sale.

Health Hints

PAIN KILLERS

Aspirin is the most widely used and the safest analgesic drug for the relief of occasional headaches and other minor aches. Most adults can take a 5-grain tablet or two every four hours or so for a day or two, without harmful effects. Larger doses should be taken only on the advice of a physician. Those who find that aspirin causes "heartburn" may be able to avoid it by taking the aspirin with water in which a pinch of bicarbonate of soda has been dissolved; this tends to diminish stomach irritation.

A few persons suffer such allergic reactions as asthma, hives or sneezing after taking aspirin. Should such symptoms appear, the medication should be discontinued and avoided in the future.

Any product labelled "aspirin" is required by law to meet the specifications of the U. S. Pharmacopoeia (USP) as to composition and purity. Tests made by Consumers Union over the years have shown that conformity to these specifications by the aspirins on the market is practically universal, and even in the few instances where there was deviation from the specifications it was minor and without practical significance. Special advertised claims of purity and quick solubility are meaningless; aspirin does not act until it reaches the small intestines, by which time any aspirin will have disintegrated. Thus, it is quite safe and perfectly reasonable to buy the cheapest brand which is available.

Large containers are generally far more economical than small packages, and since aspirin has excellent keeping qualities in ordinary storage these are better buys. Many department stores and drugstores sell aspirin under their own brand name; others sell inexpensive unadvertised brands. These are better buys than advertised brands.

While aspirin is useful and generally safe for the relief of occasional pain, it is no substitute for proper medical treatment. If pain is chronic, frequently recurrent, unusually severe, or accompanied by a fever, a physician should be consulted.

Aminopyrine, acetanilid, acetophenetidin, cinchophen and antipyrene are often ingredients of "pain-killing" preparations. All are dangerous for self-medication. Look on the label of any commercial compound you buy; the law requires that the name and amount of the drugs in each dose be stated on the label if the product is sold in interstate commerce.

Repeated use of acetanilid can lead to addiction and chronic poisoning. Even small, occasional doses can cause weakness, skin disorders, blood

changes and other disturbances in very sensitive persons. Larger doses may cause restlessness, delirium and collapse. Those with heart trouble should be particularly careful to avoid acetanilid, as death from heart failure has been known to result from its use.

Antipyrine and acetophenetidin (also called phenacetin) are similar in action to acetanilid, but they are somewhat less toxic, and their use is less likely to lead to addiction.

Aminopyrine and cinchopen are even more dangerous than acetanilid. Aminopyrine is responsible for a blood disorder, agranulocytosis, which has caused hundreds of deaths.

Never use these drugs except upon prescription. A physician should be consulted in case of any protracted, recurring or unusually severe pain.

HEADACHES may arise from or accompany a wide variety of disorders, physical or emotional. Where acute infection (grippe, influenza, sore throat, etc.) is the cause, cure of the infection will usually cause the headache to disappear. Meanwhile, temporary relief may be obtained from aspirin, ice bags or cold compresses.

Headache associated with constipation is not from "auto-intoxication," as is often supposed, but more likely from mechanical distention of the rectum, which is relieved by bowel movement.

High blood pressure is sometimes associated with headache, though the level of the blood pressure is not necessarily related to the intensity of the headache.

It is believed that headaches associated with acute sinus infection are more likely to be from the inflammation and congestion of the mucous membrane of the nose than from the sinus inflammation. Temporary relief may be obtained from such drugs as ephedine and neosynephrine, which shrink the mucous membrane. However, such treatment may do more harm than good in the long run, for the swelling usually returns with increased force once the effect of the drug wears off.

Eye disorders such as hyperopia, myopia, astigmatism or glaucoma are frequently responsible for headaches. Headaches which increase in severity with time, with or without visual impairment, may be symptomatic of disease of the brain.

Recurring pain at the base of the head may be the result of sustained contraction of the neck and scalp muscles arising from poor posture or emotional tension. Temporary relief may follow from heat application and massage. A similar pain may come from head injuries.

Emotional disturbances, both immediate and basic, may give rise to headaches.

"MIGRAINE" HEADACHES tend to run in families, are more common among women than men, and are recurring. A careful medical study must be made to determine the cause, and even such study may not establish it. Allergy to a food or other substance is rarely responsible. If, as is often

(*Continued on page* 128)

Your Dollar's Worth

If you have difficulties in getting the brands of products we list, it might be a good idea to insist that the store you deal with stocks them. You can save money following our suggestions. But some brands are not distributed nationally which doesn't mean that your grocer cannot purchase them if he wishes.

DENTIFRICES

The new ammoniated dentifrices may ultimately prove to be valuable in helping prevent tooth decay, but their value has not yet been definitely established, says Consumers Union in the current issue of CONSUMER REPORTS. Those tested by Consumers Union (28 brands) are at present much more expensive than non-ammoniated preparations. The main purpose of a dentifrice is to aid the toothbrush in cleaning the teeth. Ninety-three brands of tooth pastes and powders were tested by Consumers Union mainly for abrasiveness and presence of grit, although tests were also performed to determine the degree of acidity or alkalinity, and the presence of harmful ingredients.

Because most persons' teeth stain to some extent, dentifrices should have some abrasive action, but for most users a minimum degree of abrasiveness is satisfactory. Many tested were found to be excessively abrasive, since they contained particles which scratched glass in laboratory tests.

Among the least expensive pastes of low abrasiveness rated "Acceptable" were *Rexall* Milk of Magnesia, 35¢; *Phillips'* Milk of Magnesia, 39¢; *Iodent* No. 2, 43¢. Ammoniated pastes of low abrasiveness rated "Acceptable" were *Peb-Ammo*, 49¢; *Dox*, 49¢; *DK* Anti Acid, 49¢; *Ammi-I-Dent*, 53¢. Among the least expensive powders of low abrasiveness found "Acceptable" were *Pebeco*, 25¢; *Briten*, 50¢; *Iodent* No. 2, 43¢. "Acceptable" ammoniated powders of low abrasiveness were *Ammoniated Dr. Lyon's*, 47¢; *Amm-O-Cal*, 59¢; *Colgate* Ammoniated, 43¢; *Pepsodent* Ammoniated, 43¢.

CLINICAL THERMOMETERS

The certificates which accompany almost all clinical thermometers now on the market were found by Consumers Union to be worthless as an indication of quality. CU's conclusions after tests of 644 samples of 13 brands are that you have a good chance of getting a satisfactory instrument at the present time if you purchase a thermometer marked either *Pecco, Eisele* "Eco" or *Faichney* "Apex."

CU suggests that you buy a "stubby" type of thermometer rather than an oral or rectal thermometer. The stubby type can be used equally well orally or rectally and registers just as fast as other types. Select one with a clear, boldly marked, uncrowded scale. (*Continued on page* 121)

Recipes

Instead of giving you recipes this month, we thought you might like to know what are good buys in foods. From time to time we shall give you this information on foods as listed below:

ARMOUR STAR (Armour & Co., Chicago). Creamy texture with bland flavor.

CUDAHY'S REX (Cudahy Packing Co., Chicago). Lard texture with bland flavor.

HORMEL MINNESOTA (George A. Hormel & Co., Austin, Minn.) Salve texture with slight lard flavor.

HYGRADE'S HONEY BRAND (Hygrade Food Prod. Corp., NYC). Salve texture with slight lard flavor. Pronounced lardy odor in heating.

MORRELL SNOW CAP (John Morrell & Co., Ottumwa, Iowa). Lard texture with no flavor.

RATH'S CEDAR VALLEY (Rath Packing Co., Waterloo, Iowa). Salve texture with slight lard flavor.

SUNNYFIELD (A&P). Salve texture with slight lard flavor. Definitely superior in keeping quality to all other brands tested—remained sweet after aging test which is approximately equivalent to 3-months storage at room temperature.

SWIFT'NING (Swift & Co., Chicago). Cream texture with bland flavor. Packed in cans.

SWIFT'S "SILVERLEAF" (Swift & Co.). Salve texture with slight lard flavor.

MACARONI AND SPAGHETTI

When shopping for macaroni and spaghetti, you can safely base your choice on price, according to CONSUMER REPORTS. Differences in flavor, color and appearance among the brands of spaghettis and macaronis tested were slight, but prices ranged from 15¢ to 29¢ a pound. Among prepared spaghetti and macaroni sauces, several of the least expensive were rated among the best for flavor by CU's taste experts.

In order of increasing cost per pound, the following macaronis and spaghettis were found "Acceptable": *Ann Page,* 15¢*; Gold Seal,* 15¢ *Caruso,* 16¢*; San Giorgio,* 16¢*; Ronzoni,* 16¢.

Sauces are listed in order of taste score, although this is largely a matter of personal preference: Meatless sauces: *Chef Boy-Ar-Dee* Meatless Spaghetti Sauce with Mushrooms, 15¢, 8 oz.; *Venice Maid* Mushroom Spaghetti Sauce, 17¢, 10½ oz.; *Lipton* Old Country Spaghetti Sauce, 14¢, 8 oz.

Fashion Hints

A lady who should know has advised us that her greatest difficulty is not in keeping up with the latest wrinkle in fashions for herself, but in seeing to it that her man is at least dressed somewhat within this present decade.

So here goes with the sartorial dictates for men as of this moment.

Men of distinction, or men-about-town, swaggering in the plush dictates of the last touch in the last moments of sartorial and tonsorial splendor, are never extreme. They express their own individual tastes and talents. The emphasis is on self-confidence, and the accents are on the man. When lunching with your best girl friend, a dark blue, double-breasted worsted with white shirt and checked tie, may help if you are out to impress.

Where restraint is the password, no one needs shoulders like a weight-lifter, or hips like a halfback. The man of fashion wears a naturally tailored brown worsted over-plaid suit with three-button, peaked lapel jacket. Acorn colored, tab collar broadcloth shirt, with green foulard tie with red and yellow spaced figures.

★ ★ ★

Coordination is the most important factor in dressing well. Give much thought to your selection of accessories using your suit as the basis of your outfit. Each man may wear a different suit, a different collar, and co-ordinate different accessories. Yet, regardless of your color combination you can achieve a correct, refined, personal and unobtrusive appearance. An individualistic grayish-blue flannel suit with two-button jacket, blue broadcloth shirt with the new pin-point collar fastened with a pin, and a screen-weave tie is the smart thing of the moment.

★ ★ ★

It takes a bold man to achieve distinction with drabness. But in this type of raiment you must choose patterns and shades that are notable for their restraint and good taste. Try a three-button, single-breasted, gray worsted blue overplaid with a white, spread-collar shirt, and dark blue basket-weave tie.

Comfort is always of prime importance in dress. That is why some men prefer lighter weight apparel. Those who do favor this type of apparel go for a snap-brim, semi-homburg hat with a princely dark blue, double-breasted cashmere overcoat and chamois gloves. With that a gray, light-weight sharkskin suit goes well.

College and School News

Beginning courses in photo-engraving and news photography will be offered by the LINCOLN UNIVERSITY School of Journalism during the second semester, Dean Armistead S. Pride has announced. They are being introduced into the journalism curriculum at Lincoln for the first time in February.

The new courses, open to both professional and non-professional students, will be taught by John V. Eastwood, graduate of the Kansas State College at Manhattan and owner of the Enterprise Engravers, Kansas City, Missouri. Each course carries two semester hours credit.

Students enrolled will use two newly-equipped laboratories in the basement of the journalism building. A dark room, with stainless steel developing tanks and enlarger, will serve photography registrants. A complete new photoengraving unit including Robertson gallery camera, arc lamps, zinc etching machine whirler, router, burning-in stove, vacuum printing frame, powder box was recently installed for the instructional work in the second course.

■

A five-member Interim Administrative Committee to guide the affairs of SHAW UNIVERSITY until a new president is chosen was selected at a meeting of the Executive Committee of the Board of Trustees. Announcement of the selection was made by Dr. C. C. Spaulding, Executive Committee Chairman.

Gdynia America Line

K. O. DARKO, 25, *member of the royal family of Gold Coast, British West Africa, will study electrical engineering for the next two years at Michigan Technical Institute, Detroit.*

The Interim Committee is composed of Dean W. R. Strassner of the Shaw University School of Religion, Chairman; Dean Foster P. Payne of the College of Arts and Sciences; Glenwood E. Jones, Business Manager; W. H. Quarles Jr., University Secretary; and Dr. Nelson H. Harris, Director of Education. The Committee begins its duties February 1, when President Robert P. Daniel leaves to assume the Presidency of Virginia State College.

■

Most of the members of the de Paur Infantry Chorus, the famous Army Chorus, which gave a concert

at VIRGINIA STATE COLLEGE on Wednesday, January 11, under the auspices of The Artists' Recital Series Committee, spent the past summer in school under the privileges of the G.I. Bill of Rights. It was the first opportunity the singing soldiers had to take advantage of this schooling since they were mustered out of service. At that time, after four years of singing for American troops as soldiers, they made a European tour under the auspices of the U.S.O., and immediately thereafter made their initial civilian tour of the United States.

At least 20 members of the chorus took special music courses in their summer layoff, several of them at the Juilliard in New York, others with private teachers. Captain Leonard de Paur, gifted director of the chorus, spent most of his time searching for new compositions for the programs and commissioned several new works by contemporary American composers. He was led to do this by the special success that the chorus has had with the works of such well-known living composers as Paul Creston, Henry Cowell, Isador G. Henschel and Herbert Haufrecht.

■

WEST VIRGINIA STATE COLLEGE will serve as a center for the National Teacher Examinations, which will be administered on February 18, 1950. These examinations are sponsored by the National Committee on Teacher Examinations of the American Council on Education.

School superintendents and boards of education in many localities require teaching applicants to submit scores on the National Teacher Examinations, which are designed to provide objective measurements of certain of the abilities and knowledges of teachers.

The examination report serves as an important basis for student guidance and self-study by revealing strengths and weaknesses in areas measured by tests. The Teacher Examinations are also used as comprehensive examinations for under graduates and as qualifying examinations for graduate students.

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LINCOLN UNIVERSITY

Lincoln University, Pennsylvania

In the student body of SPELMAN COLLEGE this year are six young women from outside the United States: from Liberia, Hawaii, the Virgin Islands, and Canada.

The gifted young soprano, Mattiwilda Dobbs, returned to her hometown of Atlanta in December and gave her first concert to an appreciative audience on the Spelman campus. Miss Dobbs is at present an opera student at the Mannes School of Music in New York City.

■

Georgia Tech students attending the regular meeting of the Wesley Foundation at ATLANTA UNIVERSITY in December were told by President Rufus E. Clement that the most serious question facing western civilization today is the race question, and that racial segregation is our nation's biggest sin.

The tenth anniversary issue of PHYLON, Atlanta university's journal of race and culture, is devoted to opinions and discussions of problems and trends in higher education among Negroes. Fourteen well-known educators have contributed to this issue.

PHYLON was established at Atlanta university in 1939 by Dr. W. E. B. Du Bois to treat the race problems of the South, the United States, and the world. Since its founding the journal has moved into the broader field of the problems of all minorities throughout the world. When Dr. Du Bois left in 1944 he was succeeded by Dr. Ira DeA. Reid. Present editor is Dr. Mozell C. Hill, chairman of the department of sociology at Atlanta.

The Atlanta university library celebrated book week in November with

an exhibit of rare and valuable books. Important in the showing were illuminated manuscripts and parchment bindings used on Italian books during 1587.

■

One WILBERFORCE UNIVERSITY professor and two students were represented at the recent convocation of the Ohio-West Virginia area of the YMCA. Dr. Milton S. J. Wright, chairman of the division of social sciences at Wilberforce, together with William M. Robinson, president of the student organization, and Charles P. Cox, parliamentarian, were also in attendance at the meeting.

Dr. Reid E. Jackson, administrative dean of the college, has been invited by the American Educational Research Association to serve as a member of the nominating committee of that body.

Annual men's day service at Wilberforce in November was sponsored by the Church of the Holy Trinity. All men's organizations on the campus participated in the service as a unit.

CORRECTION

The January issue of *The Crisis*, in Richard L. Plaut's article "A Second Front in the Fight on Segregated Education," carried on p. 23 the statement that "Special scholarships are needed for Negroes, but southern Negroes need larger scholarships because they have to go North to attend an interracial college."

This statement should have read: "Special scholarships are not needed for Negroes etc."

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(*Continued from page* 114)

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"Your Dollar" is a digest of articles appearing in CONSUMER REPORTS (the monthly magazine published by Consumers Union, 38 E. First Street, N. Y. 3, and available by individual subscription at $5 a year). Product ratings are based on unbiased laboratory tests on samples purchased by Consumers Union in the open market.

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BOOKS OF 1949

(*Continued from page 99*)

CROCKETT, GEORGE W., JR.: Freedom Is Everybody's Job! New York.

ELLIOTT, EMILY I.: Still Waters and other poems. Cambridge, Mass.

HARRIS, ELBERT L.: Let the Ammunition Roll; the Story of a Negro G.I. New York.

HARRIS, LEON R.: I'm a Railroad Man. Original American railroad songs. Moline, Illinois.

IOTA PHI LAMBDA SORORITY: Survey on White Collar Occupations of Negro Women, Washington, D. C.

ITA, E.: The Assurance of Freedom. Calabar, Nigeria.

ITA, E.: Reconstructing Towards a Wider Integration. Calabar, Nigeria.

LEE, J. OSCAR (with Dorothy I. Height): The Christian Citizen and Civil Rights. New York.

MING, WILLIAM R., JR.: Racial Restrictions and the 14th Amendment; The Restrictive Covenant Cases. Chicago, Illinois.

N.A.A.C.P.: A Forty Year Record of Leadership. New York.

N.A.A.C.P.: Groveland, U.S.A. New York.

N.A.A.C.P.: Let's End Jim Crow *Now!* New York.

N.A.A.C.P.: Look at the Filibuster. New York.

N.A.A.C.P.: Now Is the Time for Civil Rights. New York.

N.A.A.C.P.: The Fortieth Year in the Crusade for Civil Rights; N.A.A.C.P. Annual Report for 1948. New York.

N.A.A.C.P.: The N.A.A.C.P. and the C.I.O. New York.

N.A.A.C.P. and American Jewish Congress: Civil Rights in the U. S. in 1948; a Balance Sheet of Race Relations. New York.

National Emergency Civil Rights Mobilization: Now Is the Time for Civil Rights Legislation. New York.

ROBESON, PAUL: For Freedom and Peace. New York.

SMYTHE, HUGH H. (with Michael Davis): Providing Adequate Medical Service to Negroes. New York.

TRAVELGUIDE 1949. New York.

WESTERMAN, GEORGE: A Study of Socio-Economic Conflicts in the Panama Canal Zone. Panama.

WESTERMAN, GEORGE: Pioneers in Canal Zone Education. Panama.

WILKINS, ROY: 40 Years of the N.A.A.C.P. New York.

WILKINS, ROY: "Rape," A Case History of Murder, Terror and Injustice. New York.

WYNBUSH, OCTAVIA B.: "Listen America." A play. Kansas City, Mo.

SOUTH AFRICA

(*Continued from page 93*)

In 1942 when the cost-of-living was a great deal lower for Africans than at present, the Health Services Commission in South Africa reported that "the consensus of medical officers of health and the evidence of several surveys is that the native infantile mortality rate is not less than 150 per thousand anywhere, and in some areas is as high as 600 or 700 per thousand. The rate of

illegitimacy has been reported as high as fifty percent in some urban districts. Dr. G. W. Gale, venereal disease officer for South Africa from 1939 to 1942, stated that between twenty-five and thirty per cent of the urban natives in the several surveys taken had syphilis. . . ."

TUBERCULOSIS DEATH RATE

According to the chief tuberculosis officer, South Africa has the dubious distinction of holding the world's record for the tuberculosis death rate among its non-European industrial workers. "The Union has 40,000 active cases walking around, yet in Britain, if there were more than 200 tuberculotics on the waiting-list, there are questions in Parliament."

The rapidly deteriorating physical and social conditions of the non-European peoples in South Africa must be seen as the direct consequences of man-made laws and economic sanctions of the systematic and legalized robbery of the Africans' lands, and the imposition of rigid color barriers to prevent their economic development and the proper use of their God-given talents and skills in industry, in the building of their own homes, and in scientific farming of the land.

Some of the implications of South Africa's color bar in terms of human life have been stated by an Indian delegate at UN. Detailing the hardships suffered by non-Europeans, Mr. Setalvad stated that Indians had no right of parliamentary franchise; they cannot own or occupy property in the best areas of the country; they are not allowed to enter public services; they are prevented from becoming apprentices and from working as skilled laborers in the factories. They cannot freely enter even the universities and other places of learning, which are exclusively reserved for Europeans. They are debarred from free movement from one province to another within the Union, and these restrictions exist solely on the grounds of their color. "This government," said Mr. Setalvad, "is committed to practising the most thorough-going racial suppression and discrimination that the world has ever known. It believes in the doctrine of 'apartheid' or racial segregation at all stages and in all walks of life between the different races in South Africa."

PASS LAWS

The pass laws and penal provisions of the Masters and Servants Act are resulting in ever-increasing mass arrests of Africans who are found without one or other of the several passes they are required to carry and are then condemned to forced labor on farms and "work colonies." In the course of a single year almost one in ten of the non-European population is being convicted of some crime in South Africa. (In 1946 there were 861,269 convictions, mainly amongst Africans, who number 8,500,000).

Thus for non-European peoples the law is becoming increasingly an instrument of oppression rather than an instrument of justice. Denied any effective political representation in parliament, they have no means of protection from the injustice of the law and no means of constitutional redress or political reform.

Hence, a contempt for the law and for constitutional judicial pro-

cesses is being bred in a people which has a strong sense of natural justice and respect for social order. They are being driven into political extremism and forms of religio-racial fanaticism while advocates of moderation become disillusioned. Such trends are already visible in such symptoms as reversion to paganism and magical practices. There are now said to be more than eight hundred Christian or semi-Christian sects in South Africa, many of which have broken away from recognized Christian denominations on racial or political grounds.

No less than six of the most important missionary educational institutions have been destroyed recently in a mood of despair partly brought about by education itself where this is not accompanied by increased opportunities and responsibilities. Crimes of violence are increasing. There were more murders in the gold reef area of Johannesburg in seven months than amongst the whole forty million population of England and Wales in one year.

All these symptoms of degeneration are growing far beyond the capacity of social welfare workers and missionaries to deal with. The remedy lies with legislators and policy makers for whom, however, the mass of the Africans and Indians have no "voting value" within the existing political economy. The political parties of the Europeans have so far failed to realize that the color barrier is obstructing the development of the country as a whole and threatens to destroy the moral integrity of both white and black. Yet every enquiry commission has found that security for all races in South Africa will ultimately depend on increasing the per capita productivity of all races, and that this implies not only education and training in skills but increasing opportunity and purchasing power in the hands of non-Europeans and a consequent stimulus to industrial development.

The appeal of this landless and voiceless people of South Africa is to our moral integrity, and there is a real sense in which theirs is the appeal of all African people against the oppression and bad faith which are so great a menace to Western or Christian civilization. In one of many possible ways there must surely be a discoverable, a just, and amicable solution of a problem which has now been exercising the conscience of the civilized world for a very long time.

VISITOR IN SOUTH

(*Continued from page* 76)

Georgia. We've never elected a governor who had no sense at all. The present administration of Georgia will get all of their institutions on the non-recommended list. Their accreditation will be taken away from them. In four years the people will want a real change. As for North Carolina, I know the new governor of this state, and we are going to have changes now."

A DIRECT ACTIVIST

In Chapel Hill I visited a pastor who was known as a direct activist. He had, early in his pastorate, decided to invite Negroes to attend

his church, and had challenged his church board to study the matter in the light of the Scriptures before voting on a motion to uphold his action. As a result of their study they had upheld his action, and Negroes had from time to time been in attendance in his congregation.

He quoted Dr. Graham, who was at that time president of the University and also a member of his church board: "On the campus I'm under the board of trustees. But in the church I'm only under God. The possible effect of our action in the church on appropriations for the university should have no influence on our actions here."

This was said in response to the argument of a university teacher that their action in the church might prejudice state legislators against them.

This pastor also had entertained the Negroes and white boys who in 1948 were convicted by the state of North Carolina of violating state segregation laws while riding on a public conveyance. He had also from time to time entertained Negroes in his church at meal-time, where they sat and ate with white members of the church and others. The pastor felt that it was largely through the influence of his church and of the other two churches on the main street of Chapel Hill that the students had voted that Negroes should be admitted as students to the university, and had asked the governor as a first step to admit them as graduate students.

OASIS OF SANITY

In short this church and its membership had become an oasis of sanity and growth in the midst of the so-long-stagnant pool of southern life. I felt there were other such oases, more than I had realized. There were the cooperatives in the western part of the South, in Oklahoma and Texas. There were interracial unions here and there. And there were other churches like the one in Chapel Hill.

Twenty-five years earlier, I had taught for one year in the University of Tennessee. I had watched the principal of a Negro high school go into the public library, to hesitantly ask for a few books. I had watched him stand meekly, hat in hand, seemingly poised for flight, not allowed to be seated, nor even to talk in terms of equality with the librarians.

But I didn't see a similar sight on my five months' trip in '48-'49. I don't mean to say that there are no Uncle Toms left, but I do mean to say that there are more white men in the South now who believe in practicing democracy. A Negro now does not so often need to go through motions of subservience in order to carry out his ordinary duties.

Twenty-five years ago, as a young teacher in Knoxville, I had tipped my hat to the colored maid when I met her on the street; then I had looked fearfully about wondering if my neighbors had seen me. Last year in Atlanta (yes, in Atlanta, Georgia) I saw a Southern white man, scion of one of the best families, meet a colored woman on one of the main streets. He spoke naturally, he tipped his hat, and he said, "Good morning, Mrs. Brown."

HEALTH HINTS

(*Continued from page* 113)

true, the migraine attacks appear to be precipitated by overwork, fatigue or emotional and mental tension, a frank discussion with a physician may yield clues to the origin, and subsequent psychotherapy may bring about a cure.

Where no specific cause can be found, it may still be possible to shorten the duration of the migraine attacks or to reduce their intensity. Aspirin or other coal-tar drugs such as acetophenetidin, in five or ten grain doses, may stop an attack if taken at its onset. A mild "gynergen" (ergotamine tartrate) taken under the supervision of a physician has been successful in many cases.

Although occasional headaches of short duration may safely be treated with home remedies, prolonged or recurrent headaches require the attention of a physician.

DYSMENORRHEA, or menstrual pain, is often relieved by rest and the application of heat (hot-water bag, electric heating pad, warm bath) or cold (ice bag) to the lower abdomen. One or two aspirin tablets every two or three hours, if needed, may help.

EARACHE should have immediate medical care, as it may be a symptom of middle ear or mastoid infection. For temporary relief, a hot water bottle or a heat lamp may be useful. Never use ear drops unless prescribed.

TOOTHACHE requires immediate dental attention. Until this is available, some relief may be obtained if the toothache is of the pulpal (nerve) type, by pressing a thick paste of bicarbonate of soda, or a wad of absorbent cotton soaked in N.F. (National Formulary) toothache drops against the painful surface. Care should be taken, with the toothache drops, to use them only as frequently as is absolutely essential. Aspirin may give some relief.

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